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THE PREPARATION OF MISSIONARIES APPOINTED TO JAPAN

THE REPORT OF A COMMITTEE APPOINTED BY
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PRESENTED AT THE FOURTH ANNUAL MEETING
IN NEW YORK, DECEMBER, 1914

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REPORT OF THE COMMITTEE ON THE SPECIAL PREPARATION NEEDED FOR MISSION- ARIES APPOINTED TO JAPAN

The first draft of this report was written by the chairman, upon the basis of the findings of the conferences held in Japan by Dr. John R. Mott in April, 1913; upon the returns from Japan which were before Commission V of the Edinburgh Missionary Conference when it studied the question of the preparation of missionaries; and upon other data in the possession of the members of the committee. This draft was sent to the active and to one of the corresponding members of the committee and their suggestions were embodied in a revised draft which was put into print and submitted to the Board of Missionary Preparation at its annual meeting, Dec. 2, 1914, and also to the Foreign Missions Conference in session at Garden City, Jan. 13, 14, 1915. Note was made of the points brought out in the open discussion at these places. Copies of the report were also sent to all the corresponding members of the committee, to secretaries of mission Boards having work in Japan, and to a considerable number of persons, Japanese, missionaries, and others familiar with conditions in Japan, whose frank criticisms were requested. Many of them responded. The report was then revised by the chairman, submitted to the active members of the committee for further criticisms, and placed in the hands of the Director of the Board of Missionary Preparation for final editing under the direction of the Executive Committee.

This statement will make clear the process by which the report has come into its present form and indicate the degree

of authority attaching thereto. The committee and the Board alike have been earnestly desirous of preparing a report which would embody the best judgment of those who may be regarded as specialists in matters pertaining to the Japan of to-day.

The report will discuss the general characteristics needed by missionaries to Japan and try to specify the lines of missionary work which call most loudly to-day for strengthening. It will aim to suggest to candidates the lines of preparation which will contribute most to their efficiency, and to indicate the lines of investigation or of study which missionaries, either while pursuing their missionary labors or when on furlough, may pursue with profit.

The report presupposes familiarity with the reports of the Board of Missionary Preparation for 1913 and 1914. The former discussed the general qualifications of missionaries and the scope of the preparation needed. The latter contained a series of reports upon the preparation needed by the different classes of missionaries, evangelistic, educational, medical, etc. Especially should women candidates be familiar with the recommendations of the report on the Preparation of Women Missionaries contained in the volume for 1914. Except as otherwise noted in that report and below, the preparation of women missionaries along intellectual and spiritual lines would be the same as for men. This report takes for granted these statements of general principles and seeks to reach their specific application to Japan.

This report confines itself to Japan proper, exclusive of Chosen (Korea) and Taiwan (Formosa).

I. CHARACTERISTICS NEEDED BY MISSIONARIES TO JAPAN

CLIMATIC AND HEALTH CONDITIONS. Japan proper is not a tropical country. Its latitude extends from that of south-

ern Georgia to that of Montreal. The winters on the north and west coasts and in the Hokkaido are similar to those in the northern parts of the United States; in the northern Hokkaido they are severe; elsewhere they are milder, but though the thermometer does not go so low as in corresponding parts of the United States, the damp chill is so penetrating that heavy winter clothing needs to be worn. Summer resorts in the mountains are accessible and generally used. The extreme humidity of the climate, and the absence of vitality in the air make the climate a rather trying one to certain missionaries, especially to women. Those with a tendency to nervous troubles should not undertake missionary work in Japan, or those inclined to throat or lung troubles. Those seriously affected by the somewhat enervating influence of a rainy, damp climate should also hesitate to engage in work there. In some sections the comparatively frequent earth tremors are deleterious to people of nervous temperament. Because Japan is just out of the region in which care has to be taken to avoid exposure to the sun, too great carelessness is shown by some missionaries in this regard, with unfortunate consequences.

SOCIAL CONDITIONS. The missionary in Japan is under the jurisdiction of a government organized along western lines. He lives among a people reverent toward their past and keenly sensitive to anything which gives the impression that they are regarded by foreigners as inferior to the nations of the West. They have shown a capacity for progress and leadership and expect to be allowed to exercise it. As is entirely natural in a people who have only within twenty years succeeded in throwing off extra-territoriality, which is a badge of inferiority, they keenly resent any assumption by a foreigner that he is their superior and should as such be given the chief place.

There is much justification for this attitude. Japan has developed an educational system of high grade. Children

are under obligation to attend the elementary school for six years, and the percentage of those who fail to do so is very small. The pupils all learn western science. The languages of the west are taught in all the higher grades. English is begun in the fifth grade, and German and French are included in the Koto Gakko, or high school.

Moreover, Japan has built up its transportation system and its industry until it is a real factor in the commerce of the world.

Japanese social life is now passing through a period of stress and strain because of the appearance in that land of the "new woman." Educated and refined and familiar with the customs of the West, she is asserting her rights and demanding the privileges accorded to her sisters in the most progressive countries of Europe and America. This calls for tactful guidance on the part of those who know both the dangers involved and the limitations beyond which women may not properly or safely go.

In general, the social changes in Japan have been chiefly in the externals. It is only now that the Japanese are beginning to feel after the spiritual side of western civilization, without which the social customs and organization are an empty shell.

In all this it stands in a class by itself among non-Christian nations.

JAPANESE CHURCH. Japanese Christianity has likewise shown a spirit of independence and an ability to stand alone under Japanese leadership beyond the church in almost any other eastern land where missionaries are at work. The churches planted by missionaries from the Presbyterian and Reformed, the Congregational, the Methodist, and the Baptist Churches are organized under their own able leaders, clerical and lay, and in the Church associated with the Church of England and the Episcopal Church of the United

States strong Japanese clergy and laymen have been developed.

All this means that no missionary, in Japan especially, can do efficient work unless the innate Anglo-Saxon sense of leadership and superiority has been subordinated to the Christian grace of service. It is the spirit expressed by John the Baptist, "He must increase, but I must decrease," which must characterize the missionary to Japan. Infinite patience and tact and even, when necessary, a willingness to keep oneself so in the background that most of the credit for some achievements will go to others, are necessary qualifications for work in Japan. The leadership of the missionary must be of a spiritual type and must rest upon his knowledge and impartation of the great spiritual truths revealed in the Bible and in the history of Christianity.³ The great emphasis placed by the Japanese upon courtesy and etiquette puts one who is brusque and impatient of form and the refinements of personal intercourse at a disadvantage in that country, except as strength of character counts in Japan as elsewhere. A certain amount of social polish is helpful, even with the artisans and laboring classes; but one who is unselfish and sympathetic, and has a spirit of genuine Christian courtesy need have no fear.

Japan and its people have a great charm for the successful worker. Japan is a land in which the resident strongly tends to adopt with enthusiasm the point of view of the people. It is a field with fascinating possibilities; but it takes a missionary of grace of character and adaptability to indirect leadership to succeed. One without these characteristics chafes under the necessary conditions of work there, resents the Japanese attitude, and thus antagonizes the people and makes helpful co-operation with them impossible.

RELIGIOUS CONDITIONS. The missionary needs to prepare to face the unusual religious conditions which prevail in Japan.

Since the restoration, Bushido and Shintoism have been important factors in the life of Japan. Bushido is an ethical system built mainly upon Confucianism and filled with national chivalry. State Shintoism has now been declared by government to be merely a matter of state ceremonial and of honoring national heroes, not a religion. Its lists of shrines and heroes is being revised to correspond with the new ethical ideals of the Japanese. Yet at Shinto shrines religious practices are allowed, high officials perform there what it is hard to distinguish from religious rites; and Shintoists are protesting against a Christian request to the government to banish from the shrines all religious ceremonies. But whatever is thought of this attitude of government, to five-sixths of the people Shintoism has not ceased to be a religion and some Christians regard it as by far the greatest foe of Christianity.

Popular Shintoism still influences the minds and the lives of the masses to an even greater degree perhaps than Buddhism. Although the younger generation, especially those who have passed through the secondary or higher institutions of learning, are somewhat emancipated from its many superstitions and practices, yet the connection between Shinto shrines and patriotism is so close, and the official distinction between Shinto as patriotism and Shinto as religion is so recent, hazy, and subtle, and at the same time Japanese patriotism is so emotional and even religious, that it is hard to say whether or not the power of Shintoism has been greatly lessened. Certain it is that one of the most vigorous religious bodies in Japan during the past forty years has been a sect of Shintoism, Tenrikyo.

With the close of the Meiji era by the death of His Imperial Majesty Mutsuhito and the accession of His Imperial Majesty Yoshihito, who had mingled somewhat with the people, it is expected by many that much of the air of divinity which hedged about the throne will ere long be lost. This

will be helped by the introduction of scientific education. Certain it is that the prevalence of a more democratic spirit and the demand for party government and revision of the Parliamentary system portend still greater changes in a realm which borders upon the former religious and ethical ideals of the nation.

The prevalence of western training is breaking down the belief in the old superstitions and religious beliefs. The educated classes have in large numbers revolted against religion, except in so far as Shintoism is a religion. They have become either indifferent to religion, avowedly agnostic, or even frankly atheistic. Buddhism, which has played so large a part in the life of Japan and was the state religion in the feudal days, still wields a strong influence over the masses, especially in certain districts, but it has lost any hold it may have had upon a considerable section of the thinking part of the nation. The influence of the Buddhist priests has become in many cases demoralizing. Thus Baron Kato declared a few years ago: "The men who have the doctrines in charge are indeed so corrupt that they themselves have need of reformation. . . . They are a peril to society. . . . They stand for the salvation of the people. . . . Yet they actually use the people in carrying on their evil lives. . . . They are all corrupt." (Okuma, "Fifty Years of Modern Japan," II., 73). There is now a reformed Buddhism which is an aggressive force. It is, however, as yet quite small. It has adopted many of the methods and some of the tenets of Christianity, is developing an educational system in which the modern scientific view point is upheld and has even included the Bible among the books studied.

There is a growing tendency by some who have themselves rejected religion to regard it as a tool to aid in the government of the people, or to promote morality among the common people. Many officials or prominent persons write and speak favorably of Christianity as a useful religion, but

without any thought of following it themselves. There is a decided tendency among many educated leaders to give a larger place to religion as an essential factor in national development.

Another characteristic of the religious situation in Japan is that many Japanese regard religion as merely a body of doctrine. This spirit is carried over into Christianity. This tendency has been encouraged by the insistence by some missionaries upon doctrinal beliefs. Some students do not think of Christianity as a life to be lived, but as a system of thought. They will study it for years and seek to realize its ideals in practice, without first having them become vital in a change of heart. They regard themselves as Christians, but do not manifest the Christian spirit towards others. There are others who regard themselves as having "graduated" in Christianity and who no longer have anything to do with it. This attitude is quite natural because of the lack of vitality which has for generations characterized the religious life of Japan. Another weakness, traceable to Confucian influence, is the tendency to look upon Christianity as an ethical system without the purely religious elements of prayer, communion, worship, and evangelism.

With the weakening of the old religions, the consequent loss of belief in the old sanctions for conduct, and the introduction of the ethical problems inevitable in the industrial and social development along western lines, there has come a weakening of morals, and an outbreak of unethical conduct, which is most disquieting to thoughtful observers, Japanese and foreign, Christian and non-Christian alike. And as this ethical reaction is so closely related to the philosophical and scientific beliefs of the students and educated classes, it presents, together with the religious situation, a serious challenge to all Christian forces at work in the nation. If it is to be coped with successfully, it will be by

specially trained workers who know that Christianity is truly a religion of redemption.

After all due weight has been accorded to the climatic, social and religious conditions of Japan, it still remains true that the supreme characteristics needed by the missionary are in the realm of the spirit. The missionary must be a man or woman of prayer, and of an abounding love for those among whom he labors as a spiritual leader. Other characteristics are important; these are absolutely essential.

II. LINES OF MISSIONARY WORK

There are two characteristics of missionary work in Japan which sharply differentiate it from most other fields and make it more nearly comparable to work in America. These are the relative lack of medical work and of primary education.

MEDICAL WORK. The Japanese have so developed their own medical facilities that the missions have all but withdrawn from this branch of work in Japan proper.

There are but eight hospitals and dispensaries listed as under Christian auspices, and one of these, St. Luke's Hospital, Tokyo, is really an international institution, patronized by officials and the Emperor and serving the foreign community. There are two leper hospitals under Protestant auspices and two under Roman Catholic. At the conferences held by Dr. Mott in Tokyo (1913) under the auspices of the Continuation Committee of the Edinburgh Conference, medical missions were not even discussed. Yet it should not be forgotten that the sanitary conditions leave much to be desired, that tuberculosis is an ever-present scourge, that the death rate is high from stomach and bowel diseases, and from brain diseases, and that the rates charged by hospitals are high in proportion to wages. A few discerning missionaries believe that the medical field must be reentered in part, if western Christianity is to make its full contribution to Japan.

EDUCATIONAL WORK. In other mission fields the bulk of those under Christian instruction are enrolled in elementary and village schools. Thus, of the million and a half reported in the World Atlas of Christian Missions as in Protestant schools, more than a million and a quarter were in these primary schools. In Japan, on the other hand, according to the same statistics, but 30 per cent. were in such schools and more than half were in boarding and high schools, and these figures included Formosa, where there is more room for primary education. The explanation of this unusual situation is the fact that the Japanese government provides elementary education for all the children of school age and makes their attendance for six years obligatory, unless excused. Hence nearly all the elementary education provided by missionaries in Japan proper is for special classes such as defectives, or those who are working in factories. The lack of sufficient government schools of higher grade, namely the middle school (Chu Gakko) and the high school (Koto Gakko) to accommodate all the applicants for admission, makes it possible for the Christian forces to supplement the government system at this point.

The Christian schools in Japan are practically all of middle school grade or above, or else are kindergartens. The Japanese middle school (Chu Gakko) corresponds roughly to the American high school, although its lower classes are somewhat more elementary and the age of the pupils would be more nearly that of children in the seventh or eighth grades in our best schools. The Japanese have not succeeded pre-eminently in kindergarten work, partly, it is said, because they have attempted in the government kindergarten to cut out the religious basis; and some of the best kindergarten and training schools for kindergartners are under mission auspices. This is in fact one of the spheres of great promise for Christian influence in Japan to-day.

When the projected Christian University in Tokyo

becomes a reality and the Christian junior colleges are strengthened, this will greatly improve the standing of the Christian middle school, provided the quality of its work is up to the required standard.

The missionary body and the leaders of the Japanese Church are at one in believing that there should be established several additional middle schools for boys and the corresponding high schools for girls, that the six existing higher departments (junior colleges) should be much improved and that there should be erected a central Christian University and a first class Christian college for women. Some Japanese leaders believe that women should be admitted to the university. There is still call for Christian kindergartens. Christian middle schools are needed, among other reasons, for discovering and training candidates for the ministry, as even Christian graduates of government middle schools are not sufficiently grounded in Christianity to be good material for the ministry. This will call for additional educational missionaries to whose training another section of the report is devoted.

There is little call in Japan for industrial teachers, although it would be well if the manual training element could be introduced into the educational system.

EVANGELISTIC WORK. The greatest demand for workers is for evangelistic missionaries. The Japan National Conference, composed of Japanese and foreign delegates, which met under the lead of Dr. John R. Mott in April, 1913, made the following declaration:

“A careful and most painstaking survey of the whole country [Japan proper], conducted by the Committee on the Distribution of Forces, specially appointed by the Conference of Federated Missions, brings to our attention anew the vast unoccupied territory in Japan. Approximately 80 per cent. of the total population, or above forty millions, reside in rural districts, of which number, so far as our data

indicate, 96 per cent. constitute an entirely unworked field. Of the remaining 20 per cent. of the total population, residing in cities and towns, about one-fifth is still unprovided for; thus giving us the result that above 80 per cent. of the population of Japan are not being directly reached by the evangelistic forces. Even in the cities and towns which are occupied, a comparatively small portion of the people have been in any real sense evangelized."

Adequately to meet these needs requires a large increase—some would say four-fold—of the Japanese workers, which, in turn, calls for the improvement or enlargement of the schools for training them. It also calls for a large increase in the force of evangelistic missionaries. The exact number called for is now being investigated, but so far as results have been secured, the indication is that there will be needed in the near future approximately 475 additional evangelistic workers, or an increase in the missionary force of more than fifty per cent. Some of these should be located in cities and towns now inadequately occupied or not occupied at all. Others should be located in the smaller cities or larger towns with a view to devoting themselves principally to the rural work. It may, in fairness, be added that some doubt the necessity or wisdom of any such increase in the number of missionaries.

SPECIAL LINES OF WORK: (1) *Rural Workers*.—The rural districts are as yet all but untouched by Christian forces. A few missions have begun special efforts to reach the farming class and have had most encouraging results. The leaders in such work should be men or women of simple tastes and devoted spirit, with an intellectual equipment not inferior to that of other missionaries, but trained to carry on various forms of social work and to understand the agricultural problems of the farmers.

(2) *Christian Social Workers*.—Industrially Japan is in a condition similar to that of England a century ago. All the

problems incident to the development of a factory system are pressing for solution. The feudal system, which provided a place for each individual, is gone, and unmarried men and especially young women come to the cities to work in the factories. Christian social workers are needed, and above all Christian women who can help the working girls of Japan away from home and subject to the perils of great cities. An exceptional opportunity exists for lay social workers who have sufficient means for equipping and maintaining settlement work. The churches are financially weak and philanthropy is undeveloped. There is also need for a few workers in the large cities with the best equipment for temperance and social purity work, for educational preventive anti-tuberculosis work, including popular education as to personal and family hygiene, and for constructive work in the rehabilitation of families. Much of this work would be done in co-operation with Japanese organizations.

(3) *Missionaries especially trained to deal with Students in Government and in Christian Schools.*—At their best the Christian schools will contain but a small fraction of the students of Japan. The vast majority will study in government schools, from which instruction in religion is excluded and in which, in spite of the presence of some Christian teachers, the influence is generally anti-Christian, and often anti-religious. Of late a considerable change has taken place, especially since the department of religion has come under the government department of education. The "Association Concordia" is taking active steps to secure the co-operation of the Education Department in overcoming this hostile influence. There is crying need for workers who can deal with a class, which will ultimately dominate the empire. Even the Christian schools have not secured enough Christian leaders for the Japanese church and community. A definite attempt should be made to get into closer touch with students in the middle schools, through English and Bible classes, the prepa-

ration and distribution of suitable literature, and the influence of Christian hostels and the missionary's own home. Workers, Japanese and foreign, who are fitted to deal with young people should be stationed where there are middle and higher schools and some might be especially set apart for this work for students.

(4) *Educators of the highest Training and approved Efficiency*.—At many points the Christian schools, though they are steadily advancing, have been left behind by the government schools in the rapid advance of recent years. While the great need in the Christian schools is financial, in order that the equipment may be improved and better Japanese teachers be secured, yet there is also need of some highly trained missionary teachers. These are especially needed for places in the proposed Christian University and the College for Women, as well as for improving the quality of work in the existing junior colleges, theological seminaries, and training schools for men and women. Such teachers should be specialists, both men and women.

(5) *Promoters of Bible Study*, especially by developing Sunday schools to greater efficiency and building up a much larger number of schools or groups of classes for religious instruction both on Sunday and on week days. One of the great needs in Japan to-day is for trained teachers for such schools who will be able to study the situation in Japan in the light of modern educational principles, and assist the Japanese in the development of this line of work.

(6) *Evangelistic Workers*.—It cannot be emphasized too strongly or too often that workers in all the fields mentioned above should have the evangelistic ability and purpose, so that they shall guide all the persons whom they influence for Christ. But there is need also for a number of men and women trained to do field evangelism in cities and villages, and to assist in enlisting and training Japanese lay workers in actual evangelism. For success in this work, it is neces-

sary that these workers should be of as high quality as specialists in other lines. Some of these workers might well be trained in some of the lines mentioned under headings 1, 2, 3, and 5 above.

(7) There is also a call for a *few literary workers*, who will assist in providing the literature needed by the Christian community for its own spiritual nurture and in its work of commending Christianity to non-Christians. The preparation of literature for Sunday schools should be mentioned here though it naturally belongs under (5). A beginning has been made in the use of the secular press for the publication of articles on Christian subjects. Some training in journalism might be helpful at this point. It seems right to mention this call even though no new missionary can do this work and one cannot tell in advance who will prove fit for such tasks. Recent steps are doing much to meet this need. This work requires the services of those who are familiar with the genius of the Japanese nation and who keep closely in touch with the development of thought both in Japan and in the West.

In all these fields of work, there is need for women as well as for men, except as specified.

III. LINES OF PREPARATION

In the light of these conditions and demands, how can the missionary candidate best be prepared for work in Japan? It may be said that in general full preparation, cultural and technical, is highly desirable, if not essential. There is no place in Japan for persons of inferior calibre, but there is a place for persons who could not be pronounced of the highest intellectual type, but who are above the average and who excel in qualities of heart and character. The men and women needed in Japan are those who have sympathy and breadth of view, who are intellectually alert, who can think through difficult problems with impartial accuracy, who are courageously loyal to the truth as they see it and yet can respect the

different opinion of another, who know the technique of their particular work, and who above all are intelligently and vitally Christian through and through. It is more important that missionaries should possess these qualities, even if their preparation has not been complete, than that they should have gone through a long course of study without having developed these characteristics, which should normally result from such training. While any mission Board would appoint candidates possessing these intellectual and moral qualifications without the full training, yet these are the exceptions and as a rule what is required of clergymen, educators, or social workers in the United States or Canada is required for such workers in Japan, and then additional preparation. Whatever may be said of other countries, for Japan any preparation that is superficial in character and is not based upon broad culture and thorough professional training is likely to prove inadequate. A full college or university course and technical training are as a rule essential. Any one who is to teach such subjects as theology or pedagogy requires more than undergraduate courses to qualify for such a place. Any degree showing special attainment, such as the degrees of M.A. and Ph.D., is held in high esteem and the holder thereof accorded special respect. It is most desirable that educational missionaries should either have or expect soon to obtain at least the degree of M.A.

All the highest institutions of learning in Japan are manned by Japanese who are not only graduates of Japanese universities, but who have had from two to four years of post-graduate work and foreign travel. If missionary educators are to stand on a level of equality with Japanese professors, they must have training that is at least comparable.

The women missionaries in Japan need as full and thorough preparation as the men who are engaged in the same lines of work. Except where otherwise specified, it may be

taken for granted that the preparation urged for missionaries to Japan applies alike to men and to women.

PREPARATION AT HOME. Even at the risk of undue repetition, it should be emphasized at the outset that the lines of preparation noted below should be built upon a vital Christian experience, an experience which is not merely a thing of the past, but which is of the very essence of the daily life.

A. GENERAL. The following subjects may be mentioned as of special value to one preparing for work in Japan, although not every missionary can go very far in all.

(1) *Principles of Education*.—"Pedagogy, especially for Sunday school and educational work," was first put in the recommendations made on this topic by the so-called Japan National Conference, composed of Japanese and missionaries, which was held under the lead of Dr. John R. Mott at Tokyo, in April, 1913. The reason for this has already been set forth at sufficient length. All missionaries need to understand the principles of education as applied to instruction in religion.

(2) *An Understanding of Christianity and its Solution of the Problems of Thought and Life*.—The minimum required under this head is a familiarity with the contents and teaching of the Bible, with special emphasis upon the life and teaching of Jesus, and a well-ordered grasp of Christian truth. Each worker should be able to use the English Bible and to tell others what it means to be a Christian. The knowledge of the Bible and Christian doctrine which is usually secured by attendance at public worship and at Sunday School, supplemented by private daily reading of the Scriptures or by attendance upon Bible classes under inexperienced guidance is not sufficient to enable one to become efficient in leading intelligent Japanese into the Christian life. As already explained, the Japanese students are facing all the maze into which modern science has led them. They have

lost or are losing faith in their old beliefs, are familiar with the anti-Christian teaching of much of the literature of the last thirty years, and tend to regard all religion as mere superstition. To meet these various needs, the missionary candidate may wisely elect such courses as the following:

a. The Bible, to understand in a modern scientific and at the same time vital way its development, contents, and message. The problems raised by the higher criticism and the doctrine of evolution must be squarely faced. This is the more important because of a tendency among the Japanese to think little of the Old Testament.

b. Christian Doctrine, to get a well ordered understanding of Christian truth as a system of thought as well as a vital, transforming force. The missionary needs to be able to give an intelligent answer to such questions as these:

How should Christians think of God and his relation to the world and to man?

Why is the pantheistic idea of God wrong? Why should we believe in a personal God?

How should Christians think of Christ? What is the meaning of his life, death, and resurrection?

What do Christians mean by the Holy Spirit?

What is man, especially in his relations to God?

What is sin? What is holiness? How is a sinful man changed into a holy man?

What is the significance of forgiveness and atonement and how are they brought about?

How should Christians regard the Bible, including such elements as the story of creation, miracles, etc.?

What is prayer? What is faith? What is conversion?

What do Christians mean by the final judgment and by heaven?

What does Christianity expect of the individual in his relations to God and to his fellow men?

What is the Church and what its work and purpose?

What does Christianity expect to make of this world? What does it mean by the kingdom of God?

An attempt to comprehend in an orderly fashion such elements as these in Christian truth is of the utmost value for the missionary both as an individual Christian and as an exponent of Christianity to the Japanese.

c. The history of Christianity, including the relation of the Church and of cognate institutions and movements to the thought and institutions of the last nineteen centuries.

d. Philosophy, in order to understand how men in all ages have interpreted the universe, man, God, and man's relation to his environment, material, human, and divine, and especially in order to get the Christian view of the world, of life, and of conduct. Such specific questions as those concerning miracles and prayer are of vital importance to the Japanese student who is interested in Christianity. The problems raised by the new psychology, especially in its relation to religion and philosophy, come in here. The best methods of meeting the agnostic and atheistic views of life and the universe are also most important. There should be clear thinking regarding the positions of materialism and idealism.

e. Comparative Religion, in order to understand the unique place of Christianity among the religions of the world, and how it satisfies the religious needs of mankind. Special attention may well be given to Buddhism, Confucianism, and Shintoism in order to prepare the way for a scholarly study of the forms they take in Japan itself.

(3) *An experiential Knowledge of Christianity.*—The candidate may be a specialist in the fields just mentioned and yet may be an utter failure as a missionary. He will surely be such unless Christianity is to him more than a subject to be mastered; it must be a life which has mastered him. It must be so vital that it sends him forth on fire with zeal to lead others into a like experience. The normal Christian in the early church apparently possessed an exuberance of joy, a buoyancy of spirit, a richness of personal experience which has ceased to be normal among the Christians of the West. It is characteristic of many of the Christians on the mission field, and should be characteristic of the missionary also. It is not a thing that can be acquired in a mechanical way, by dint of reading a specified number of books or pursuing a definite course of study. It is a matter that should call for serious attention on the part of every candidate. He should pray and strive that Christ's joy, which He promised to His disciples, may be his own. And it will be, provided his life is lived in constant fellowship with the Master.

(4) *Applied Christianity*.—"The application of Christian faith and thought to social and industrial problems, which in the next decade will demand some workers of special knowledge and enthusiasm," was the second demand of the Japan National Conference in 1913. This includes theoretical and applied sociology, including economic history, and the history of modern industrialism, modern charity, and all the program of the modern social reformer. Socialism and its relation to Christianity is a live issue in Japan to-day. The social problems are among the most critical before Japan, and the missionary who understands their significance and the lines along which their solution lies, and who burns with a Christian social zeal can render an important service to Christianity in Japan to-day. Many Japanese doubt the power of Christianity to solve their social, industrial, and ethical problems.

(5) *An historical and comparative Study of Missions*.—Some missionaries would put in first place a knowledge of the so-called science of missions. The situation in Japan is such that the missionary should be equipped with a knowledge of whatever is helpful in the missionary experience of the whole Christian Church, and especially of the Christian Church in Japan. He should know what history has to teach regarding the fundamental purpose of missionary work, the relative emphasis that should be put upon the different phases of missionary endeavor; the dangers that attend too exclusive emphasis, for example, upon the work of evangelism or of education; the errors that are to be guarded against in the realm of doctrine, or in the way of compromise with non-Christian thought, institutions, or customs; the methods of making most helpful the relations between the missionary and the church in Japan; the best methods of reaching those as yet untouched by Christian influence; the ways by which the Christian school may be made most effective as a Christianizing agency, etc. These are merely examples of the sort

of topics that are included under this heading. Those who have had an adequate theological course will be able to secure much of this through private reading.

(6) *The History, Religions and Social Polity of Japan*.—These should be subjects for study by the missionary throughout his career, but foundations can best be laid during the years of preparation. Such work will enable the new missionary to enter more quickly into the spirit of Japanese life and understand the significance of the phenomena which greet him upon his arrival in the country. Some preliminary instruction regarding Japanese customs, etiquette, and the best methods of approaching the people may wisely be included.

(7) *Phonetics*.—Preliminary training in general phonetics and in methods of language study will materially assist the missionary to acquire the Japanese language more quickly and more accurately. This applies even to those who will enter the Tokyo Japanese Language School. Experience here has already shown the advantage of such training at home. While the phonetics of Japanese are less difficult than those of some other languages, yet it is interesting to note that missionaries who have lived in Japan for years and who are regarded as masters of Japanese, yet often fail in the niceties of pronunciation. Here is where a scientific study of phonetics, especially when supplemented by laboratory experiments, will be of great assistance. Phonetics, however, would best be omitted unless studied under a thoroughly and scientifically trained teacher, and the number of these is comparatively limited.

(8) *Supervised Work with Individuals*.—It is possible for a new missionary, whose zeal is not tempered with sufficient knowledge, to do within the first few years of his work in Japan much harm, which it may take him years to correct. Before leaving home, he should have his first lessons in dealing with the spiritual needs of individuals, should learn tact

and the various methods of approach, and should so taste of the joys of this work, which is the very heart of the missionary enterprise, that he will ever be the bearer of the evangel. The missionary should take to Japan with him a teachable spirit and not go out with a "know-it-all" air, simply because he has been a successful worker at home. If the practical work at home can be supervised by one who is familiar with conditions abroad and who can thus translate the experiences at home into terms of the future work, it will be of great advantage. Experience abundantly proves the very great value of such work and the possibility of transforming a crude and even inefficient candidate into one who is relatively efficient and who will realize the necessity of learning the people's customs and point of view. Such a person will gladly place himself under the guidance of experienced missionaries and Japanese pastors before he undertakes independent work.

In Japan there is little call for the missionary who is a "jack-at-all-trades." Industrial training is not called for, and the missionary does not require any medical training beyond knowing how to preserve health and meet emergencies.

Caution. The statement has just been made that the missionary in Japan should not be a "jack-at-all-trades." This applies as much to the matter of intellectual preparation as to the subject of practical skill. The elements just mentioned cannot all be mastered by any one missionary; he cannot be a specialist in all these subjects. If he attempted it, or tried to study everything which might be of value to him in Japan, he would not reach the country until middle life, or even old age, and arrival upon the field should not be unduly delayed. Each missionary should seek to be a specialist in some one line and to be intelligent regarding the other subjects. A similar statement may be made regarding the various lines of missionary effort which lie open to the missionaries.

How do these general statements apply to the preparation of different classes of missionaries?

B. ORDAINED MISSIONARIES. The one who looks forward to work as an ordained missionary should take a full college and theological course. In college and university solid foundations should be laid in psychology and philosophy. Enough natural science, at least, to give an understanding of the scientific view of the world should be included. Courses in sociology and to a less extent in ethnology may well be emphasized, and this should include a study of economic and industrial problems and the principles of modern philanthropy. Where feasible an idea of the modern theories of education may well be secured. A course in the history of eastern Asia would lay foundations for an understanding of present-day Japan. A real mastery of one language is a great step towards the mastery of another; but this means learning to speak it, not merely to translate passages by means of grammar and dictionary. If German or French can be learned thus, it will be helpful as a preparation for learning Japanese, as well as be of value of itself.

In his theological course emphasis should be laid upon those courses which will best give an understanding of the Bible, its history, its contents, and its message, and these should make the Bible of practical value in dealing with individuals. A grasp of Christian truth in its relation to the thought and problems of the present day and to other religions, and the best methods of defending it against the attacks of non-Christian philosophy, pseudo-science, and the whole realm of agnostic and atheistic thought, is very essential. The philosophy and history of religion, apologetics, and comparative religion are of value here, but they ought to be keyed to meet the problems of Japan rather than of America. The history of the church and of the missionary enterprise are also important, if properly presented. Where the

science and art of religious education are taught, these should not be neglected by the prospective missionary.

In this connection reference should be had to the findings of the conference of theological seminaries which met, at the call of the Board of Missionary Preparation, in New York, December 1 and 2, 1914, and discussed the preparation of ordained missionaries (see pages 417 to 422).

It will rarely be possible for the candidate to include all these subjects in his college and divinity course, but these are the themes on which emphasis may wisely be placed. If an additional year of preparation is possible, this should include what has necessarily been omitted, as well as a more detailed study of the so-called science of missions, and courses which will lay the foundations for an understanding of the Japanese people, their history, social organization, thought-life, religion, and ideals. The ethnography of Japan and a study of the sociological problems of missionary work are other topics of value. Linguistics and phonetics, with special reference to the peculiarities of the Japanese language, should be included, provided proper facilities are available for accurate, thorough, and scientific training, but not otherwise.

Some of the most delicate and important questions before missions in Japan concern the relations between the Japanese Church, in different denominations, and the missions. This includes the relation of the missionary to the Japanese Church and the relation of this Church to the Church which established and supports its co-operating mission. If the ordained missionary can be introduced to the history of this question and its varying answers in advance of his arrival, it will be helpful. The ordained missionary should be able to advise with the Japanese pastors with reference to the most effective methods of work and organization in the local congregation or district. While this is the task of the older missionary, yet it presupposes first-hand knowledge of the actual workings of churches and this must be secured at

home. Experience indicates the great value, even to graduates of theological seminaries or colleges, of both theoretical and practical training under the guidance of persons with missionary experience, if they are to avoid the almost inevitable mistakes of the new missionary.

In recent years there has been a decided movement on the part of theological seminaries towards adding to their curricula courses which are especially designed to prepare the future missionary to meet the problems which are peculiar to the foreign field. In this way many missionary candidates can secure excellent general missionary preparation, at least for certain fields. Yet there is a conviction on the part of many that these courses, admirable and necessary as they are, do not completely satisfy the requirements for such a country as Japan, and that some ordained missionaries, at least, should secure still further preparation. Some of this can be gained by private reading, but candidates should carefully consider the advisability and possibility of an additional year of preparation, and if this does not seem feasible before entering upon their work, they should aim to secure it on one of their early furloughs.

C. EDUCATIONAL MISSIONARIES. The educational missionary to Japan needs a broad general culture and the best training available in the science and art of education. Something more than an ordinary normal course that does not presuppose a college course is required. For one who is to teach in the higher Christian schools, graduate courses in one's specialty are imperative.

The educational missionary goes out as a missionary even more than as an educator. It is, therefore, vital that he should have at least the minimum specified above, viz., "a familiarity with the contents and teaching of the Bible, with special emphasis upon the life and teaching of Jesus, and a well-ordered grasp of Christian truth." He should have faced squarely the philosophical and religious questions al-

ready specified so that he can guide students through their problems into the Christian life. All educational missionaries should be equipped to be efficient teachers of the Bible and of its application to the problems of personal and social life. They all have the opportunity for Bible teaching, which they should be prepared and willing to accept. The educators may wisely know enough of sociology to appreciate the social problems of Japan and be able to inspire the students with a passion for social reform.

With this end in view, the candidate may well include in his college or university work courses in philosophy, comparative religion, and the like. Thorough, scholarly, and constructive courses in the Bible should be elected if available. Any studies or practical work which will prepare him to deal with students and lead them into the Christian life are imperative; for unless he can do this, he will be a failure as a missionary.

Otherwise the training of the educational missionary is similar to that of other lay missionaries, which is treated under the next heading.

D. WOMEN AND LAY MISSIONARIES. Like educational missionaries, lay missionaries, social workers and others, whether men or women, should have a broad general culture and be masters of their specialty. Women missionaries who go out as evangelistic workers should secure as much of the training outlined for ordained missionaries as possible. For Japan, at least, it is a mistake to suppose that while men need three or four years of special preparation, women can get along with little or none.

For all women and lay missionaries, the college course should include work in philosophy, psychology, principles of education and some practice work, the social sciences, including their application to the problems of philanthropy and social reform. Courses of the constructive type which are offered in the Bible and comparative religion should be

included. Linguistics and the study of languages like German or French by modern methods are also of value.

Lay missionaries, men or women, who expect to spend their lives in Japan should plan to supplement their college and professional work by at least one year—in many cases, two years—of special preparation, which should include as much as possible of the studies mentioned under the head of A. General. A thorough grounding in the Bible, Christian doctrine, the relations of Christianity to other religions and its effective presentation as the solvent of the problems of personal and social life is essential. Some training in psychology and the principles of education with special reference to instruction in religion are only less important. Next come the introduction of the missionary to an understanding of Japan, an appreciation of the significance of the problems of social progress, and a familiarity with at least the elements of the science of missions. Of great value is the practical introduction under trained guidance into work for others, in order that the natural mistakes made by all new missionaries shall be perpetrated at home rather than in Japan, where their effect would be more serious. As for other missionaries, instruction in phonetics and methods of language study should not be overlooked.

A little of this work can be secured in colleges, but only a little, except in rare instances. Much may be done in a single year of special preparation, and still more in two years. All this can be supplemented, of course, by private reading during student days.

The standard for lay missionaries should be kept high, and yet it may fairly be added that certain special classes, such as railway employees, postal clerks, and the like, are coming to be accessible to Christian workers, and useful work can be done among them by laymen who have not had the full preparation here advocated, provided these workers have had a vital experience of what the Christian life is and

have a good understanding of the Bible and the truths of Christianity.

In the past too often little attention has been paid to the preparation of the wives of missionaries. In the missions of some nations the wives are little more than wives and mothers and engage in little missionary work. In American missions, however, the wives are as truly missionaries as their husbands and the single women, and hence require preparation. Where possible, it is wise for such missionaries to have the same training as other lay workers. They should at least have a good grasp upon the Bible and Christian truth.

Because of the prominence in Japan to-day of questions concerning the rights and status of women, all women missionaries should have special training on the place of woman in the development of the race, as given in the science of anthropology, and should understand how to meet most wisely the situations created by the agitations of the women of Japan for the suffrage and other privileges. Especially they should be trained to understand women and their ambitions as well as their oppressions. The betterment of a nation is so largely conditioned upon the betterment of the industrial life and especially of woman's attitude to the industries that home duties thrust upon her that training to meet this problem in a helpful manner should, if possible, be secured. This would mean a study of the industrial problem of modern society as it affects woman and the home.

Women missionaries should also, when possible, have a practical knowledge of housekeeping, plain cooking, and plain sewing. It will greatly help the efficiency of their work, if, when keeping house in the interior, the domestic wheels run smoothly, and the home is neat and clean. This applies especially to the wives. They should be able to assist the Japanese wives, who are now facing delicate problems of readjustment and who can be greatly helped by Christian

wives and mothers, with a knowledge of what the Christian home should be and the part which women can properly take in the life of a nation.

E. RELATIVE IMPORTANCE. Should this recital of requirements discourage any one? No, it should serve as a challenge to make the best possible preparation for one of the most difficult tasks before the Church of to-day. It is no easy work to which the missionary for Japan is called. Yet it is fair to ask the question as to which elements of the preparation indicated are most important, and which can be omitted with least loss, if need be. The committee would reply that two things are absolutely essential. The first is the possession of a living Christian experience, which impresses all one meets with the reality of the spiritual life. Habits of prayer and of constant communion with the Father are the absolute essentials for real missionary usefulness. The second is an adequate intellectual grasp of Christianity, as set forth in the Bible and in the thought of Christians through the centuries; in other words, the Bible and Christian doctrine. One who knows what Christianity is needs next to understand how to apply it. He should know how to apply it in work with individuals, which means training in Christian work under supervision; how to teach it to children, youth, and adults, which means some knowledge of religious education and psychology; how to apply it to social problems, which means an understanding of these problems as well as of the social teachings of the gospel. Closely following after these subjects would come the study of philosophy, of the history of religion, and of comparative religion. Preparation for an understanding of the country and of the problems of missions would perhaps come last, not that these subjects are not important—for they are becoming increasingly so—but because they may more easily be studied out of books by the missionary candidate, who is using his reading to increase his efficiency. Yet the candidate should make

every endeavor to secure preparation along all the lines specified.

One point should here be reiterated. We have been discussing the preparation which different classes of missionaries require for efficiency in their varying tasks. Yet after all the work is one, namely, that of making known the evangel. The different methods are justified only as they are fitted to secure God-like-ness in the character of individuals and in the relations of men to one another and to God. The evangelistic purpose should actuate every worker, should inspire and guide in every task, for the multifarious work of modern missions is all one, and it attains this unity through the one common purpose of making Jesus Christ the supreme power and the model in the lives of individuals and of nations. No one who does not believe this from the bottom of his heart can be an efficient missionary in Japan or in any other mission field.

PREPARATION IN JAPAN. When the new missionary has landed in Japan, his preparation has just begun. He must make up his mind that his preparation will never be complete and that as long as he remains in the work he must seek ever greater efficiency. Instead of specifying subjects, as was done under the last heading, this committee would specify certain tasks which lie before the missionary.

(1) *Learning the Japanese Language.*—The Japanese language is one of the difficult languages now in use. There are two colloquials, the ordinary and the polite, the written language, which differs widely from the colloquial, and, as if it were not enough, two or three thousand Chinese ideographs to be learned. All the preliminary training that can be secured at home is of value, but the real study of the language will be done in Japan. The study of the language should be the first business during the early years of service. The missionary should not be satisfied with a working knowledge of Japanese, but seek to come as near as possible to mas-

tering it, and using it like a Japanese. During the study period he should use what he has as much as he can. The danger in language schools is that the students do not use the language except when they are studying it. They should practice what they learn in natural conversation, in calls in homes, and in giving simple Bible lessons. It is suggested that the new missionary should arrange for daily practice in speaking Japanese outside of the language school and employ a person to talk and correct his mistakes. The ability to read Japanese newspapers and magazines is a valuable asset, yes, a necessity, for all classes of missionaries. The Tokyo Conference of Japanese Leaders, held by Dr. Mott in April, 1913, declared that ability to read and understand such publications should be the standard, especially for missionaries engaged in directing evangelistic work. Even those who deal with students who understand English find it wise to use the language of the heart and the home when giving instruction in the Bible or when seeking to arouse and satisfy their ethical and religious needs. No missionary should shirk his responsibility at this point.

In connection with the language work there can be some instruction in Japanese history, religions, customs and etiquette, and in missionary methods, but too great emphasis placed upon such lectures or studies will interfere with the mastery of the language.

The missionary should never stop studying the language. Many a missionary has sinned grievously at this point. When examinations were past, study ceased. This is really a great crime against missionary efficiency and should be regarded as such. Nothing short of mastery should be the ideal; and it is a marvel what patient persistence will do even for one who is not a born linguist. Each missionary should resolve to know the language better each succeeding year, no matter how long he remains in the country.

(2) *Studying Japan and the People.*—The history of

Japan, its religions, its social conventions and its etiquette are subjects worthy of most careful study by the missionary. He should learn how to work with the Japanese in fullest sympathy and co-operation.

The Tokyo Conference of Japanese leaders recommended a plan which is unique and suggestive, but which has never, so far as the committee is aware, been tested in Japan or any other mission field as to its practical value, namely, that "every new missionary, as far as practicable, should work for the first year or two under the direction of some experienced Japanese pastor, and so get acquainted with Japanese church members and become familiar with their manners, customs and habits of thinking, as well as study the language." The Japan National Conference, composed of both Japanese and missionaries, did not adopt this recommendation, but instead declared "new missionaries as early as possible should be closely associated with experienced Japanese workers, thus acquiring familiarity with the people, their customs and their habits of thought." One of the best things for a young missionary is to become intimately acquainted with a Japanese leader, and, if possible, be associated with him in work in some way. This plan is working well with some young missionaries.

The missionary should seek to understand Japan, its history, its genius, its ideals, and its ambitions. He should enter into the thought life of the people as it expresses itself in literature, institutions and customs. This can be done through working with the people and by the reading and study of the best authorities on Japan.

The missionary must always be on his guard against permitting himself to get into a critical attitude towards the Japanese. In some quarters there has been a tendency for missionaries to make much of what appear to them the foibles, peculiarities and weaknesses of the Japanese. Much of this criticism may be thoughtless or even humorous, but this

does not make it less dangerous. The Japanese might equally well dwell upon the idiosyncrasies and follies of the foreigners residing in Japan, not excluding the missionaries themselves. If this attitude becomes chronic with the missionary, it destroys his usefulness. Every nation has its peculiarities and weaknesses as well as its admirable characteristics, and one need not be blind to the former, but the successful missionary will not permit himself to let these shut out from his vision the latter. He must be a real lover of Japan and its people, and this can properly be the case only as he truly understands and appreciates them. To do this is one of the primary duties of the missionary.

(3) *Making Oneself a Specialist in some Subject concerning Japan.*—In the early days of the Syrian mission each new missionary in connection with his study of Arabic was assigned some topic to work up. The result of this policy was the production of authoritative works such as Thomson's "The Land and the Book," Post's "The Botany of the Holy Land," and Van Dyck's work on "Astronomy." Such a policy would be of value to the missionary personally and to the work in which he is engaged. One missionary in Japan has made a specialty of certain phases of Buddhism. Another is an authority on tuberculosis in Japan, and this adds to his prestige. A missionary in China made himself an authority on the Chinese merchant guild, another on Chinese weights and measures. Among possible topics for Japan may be mentioned:

Buddhism, history of some sect or sects.

Buddhism, relation to the state.

Buddhism, its missionary methods, past and present.

Shintoism, its present significance.

Japanese history.

International relations of Japan.

Japanese economics.

Japanese education.

Factory legislation in Japan.

The condition of working girls.

Japanese philanthropy.

PREPARATION FOR JAPAN

Present day religious thought of Japan.

Japanese feudalism and its effects.

Present social organization in Japan.

Rural conditions.

Conditions in some occupations, e.g., jinrikisha coolies, farm hands, mercantile apprentices.

These topics are given merely as illustrations of what lines of study are open to the missionary. Some of them have been studied with great thoroughness by missionaries and other investigators, and the new missionary would hardly be able to do much more than become familiar with the results of their researches and try to carry them perhaps somewhat further. It is not necessary, however, that the specialty should concern Japan. Almost any specialty will be helpful, though, of course, some would be more valuable to the missionary than others. Such study will do at least three things: it will help the missionary to keep his intellectual life on the proper level; it will commend him to the Japanese and thus increase his efficiency; it will, if the subject has not been fully covered, make a real contribution to scholarship. In all these ways it will make him a more useful missionary. Even if a missionary is not naturally brilliant or quick, he can yet go on to high attainment by willingness to forego distractions, and by quiet, confident persistency; and the results will be well worth the effort. Needless to say, the missionary should never permit this avocation to become his vocation and take precedence over his regular missionary work. In some few cases this has been a real danger.

(4) *Maintaining Habits of Study.*—This was implied under the last heading. The missionary should follow closely as possible the development of thought in some one or two lines in the west and also in Japan. He should keep in touch also with the movements in Japan, political, industrial, social, ethical, religious. He should read books and magazines dealing with Japan.

IV. PREPARATION DURING FURLONGHS

To the missionary who finds by experience that his preparation was inadequate, the furlough offers an opportunity for further preparation. The Boards are more and more permitting or even assisting missionaries to spend at least part of their furloughs in study. Preparation thus secured has this advantage. The missionary has learned during his years in Japan what he needs and is therefore better able to appreciate the significance and value of what is offered. Even when a missionary cannot spend all his furlough in study, a few months at some university, seminary or other high-grade training institution have sent the missionary back to Japan with new zest and increased efficiency. The furlough also affords the hard-worked missionary a chance for the reading which the busy years in Japan did not give.

Study during furloughs will save the missionary from two inevitable dangers which beset him. (1) Because of his necessarily isolated life, he almost inevitably gets behind the times, or fails to acquaint himself with the changes in the thoughts of scholars in the departments with which he was familiar in his student days. If he spends all his furloughs speaking on Japan, he cannot discover this fact. The effects of this isolation do not show themselves in a single decade; but after two or three decades the Japanese who meet the missionary discover that he has not progressed in his thinking since he first came to the country. So instead of his influence increasing with every decade, as it should do, it begins to wane. Many Japanese comment on this fact. This danger can be avoided if the missionary will go to school again during his furloughs. (2) The second danger is that of dogmatism. The missionary lives alone much of the time; he is, or should be, constantly in the position of a teacher or of a leader to whom those about him look up. The result is that it is difficult for him to avoid becoming dogmatic. To counteract this tendency, he needs to become once more a learner, and

for a period to place himself under the guidance of others, who are masters in their special departments of thought or activity.

Any of the elements of preparation that may be secured at home may be obtained during furloughs. The specialist will naturally seek to learn the latest word in his own department. The teacher will wish courses in his own subjects. The social worker will desire to learn the results of the latest researches and efforts at social amelioration.

The ordained missionary naturally turns to the more recent results of Biblical studies and Christian thought. For him the emphasis would ordinarily be put at this point, unless his real work is along other lines or there have been unusual gaps in his previous training. It is most important that missionaries, who are unable, while on the field, to follow the developments within the Biblical and theological realms, should come into touch with them while at home. This does not mean that they must accept the newer views, but that they should know what they are and understand the reasons which lie back of them. In many mission fields there is friction between the older and the younger workers because neither side can understand the other's viewpoint. Harmony and efficiency will be promoted if the ordained missionaries thus bring their knowledge up to date, just as the physician and educator feel bound to do.

Besides this modernizing of one's original preparation, which is the chief function of study during furloughs, the missionary can supply the deficiencies of his previous preparation. Whole new fields of knowledge may have been developed meantime. Such subjects as the following have proved of value to missionaries:

(1) *Bible and Theology*.—The lay worker who has found his grasp of the Bible and his comprehension of Christian truth inadequate has now a chance to learn new methods of studying and teaching the Bible, and to become familiar with

the best of recent developments in Christian thought. He may also learn the significance of the newer views, relating to the Bible and to Christian doctrine, so as to be able to assist those in Japan who wish to be up to date in reaching sound conclusions. Some of the serious breaks in the past, in the relations between the missionaries and the Japanese, were due to inability or unwillingness to do just this. This point applies equally to the lay and to the ordained missionary, as explained above.

(2) *Philosophy*.—Missionaries who have never faced in a scholarly way the problems raised by the new psychology, or those centering in the relations of science and religion, or those raised by the new materialistic or idealistic philosophy may wisely take courses to assist them at this point. Work in the history and philosophy of religion may also be taken wisely by some.

(3) *Religious Education*.—Some of the most serious problems in Japan center in the realm of religious education. How can the truths of Christianity be presented most effectively to the Japanese children, youth, and adults? What are the best avenues of approach to the heart of the Japanese with religious truth? How can the Sunday schools and the Bible classes, to which so many students resort, be made more productive of good? The answers to these either lie within the realm of the new religious education or must be secured through investigations in Japan made by missionaries trained in the principles and technique of this department. Some missionaries have found such courses as this of great value.

(4) *Social Sciences, theoretical and applied*.—In these days the missionaries in Japan are face to face with all the problems of a society in process of reconstruction. Some of these were faced by England a century and more ago. Others are those which are now pressing for solution in America. He needs therefore to understand historically and theoret-

ically the significance of these movements, to become familiar with what the lamented Professor C. R. Henderson of Chicago called the social programs of the west, and also to know what Christianity has to offer by way of a social gospel. Courses in economic history, in sociology, in philanthropy, including such subjects as sanitation, housing, pauperism, and penology, and in the social teachings of Jesus, may prove of real service. Socialism and the other suggested solutions for pressing industrial and social problems may wisely be looked into by some missionaries.

(5) *Japanese Subjects*.—Ordinarily the missionary cannot find time, strength, or guidance for going very far in his studies in Japanese history, Japanese religion, and Japanese literature. The opportunities in America for advanced scholarly work along such lines as these are somewhat rare, but the universities and other educational institutions are beginning to offer courses of this type and these facilities will doubtless increase from year to year.

(6) *The Science of Missions*.—What has been said regarding Japanese subjects holds true with some modifications of the science of missions. This is a subject which is in process of becoming a science. Specialists in this department are increasing in number and the institutions where a broader view can be obtained of the entire program of missions can be found here and there.

(7) *Phonetics and Linguistics*.—These subjects have been studied with good results by a few missionaries on furlough, who have thus discovered where they were deficient in their use of Japanese and have learned how they may assist new missionaries in their work on the language.

CONCLUSION

The committee would not wish the preceding statements to discourage any one who contemplates work in Japan. Many missionaries have done most effective work without much of

the preparation recommended. It would be a mistake to delay arrival on the field unduly in order to carry the home preparation to an extreme. By a proper use of the elective system, and by carefully prepared courses of private reading, much can be done to secure sufficient preparation during the usual years of study. If in addition arrangements can be made for a year of graduate work—or even for two years on the part of one without theological or Biblical training—this will lay the foundations for the highest efficiency, which can be built upon during the years of work and the furlough periods.

While Japan needs thoroughly prepared missionaries, she is calling for workers, not for those who are merely preparers or studiers. Study and preparation are not ends in themselves but only means to an end, and they become a curse unless they are kept in their proper place. The course of preparation outlined in this report is urged upon the attention of missionaries for Japan, both men and women, because it is believed that it will increase their efficiency and enable them both to project definite undertakings for the Christianization of Japan and to carry these through to success.

In conclusion, the committee would emphasize with all possible force its conviction that what is needed more than the completion of any prescribed course of study is a missionary who has the capacity for growth, a willingness and determination not to rest satisfied with any present attainments, a spirit of service and of adaptiveness which will lead to glad conformity to the conditions of work in Japan, and above all a vital experience of the life which is hid with Christ in God, and which draws upon these inexhaustible sources for the power of Christian achievement.

PREPARATION FOR JAPAN

V. SELECT BIBLIOGRAPHY ON JAPAN

(Prepared by Professor Edmund D. Soper of Drew Theological Seminary, working in conjunction with correspondents in Japan.)

The following list is divided into two main divisions, one consisting of books which are recommended to missionary candidates to be read if possible before reaching Japan, the other of books recommended to missionaries to be read on the field and on furlough.

I. FOR MISSIONARY CANDIDATES

1. Cary, Otis. Japan and Its Regeneration, or
2. De Forest, J. H. Sunrise in the Sunrise Kingdom, or
3. Nitobe, I. The Japanese Nation.
For short general sketch of all that concerns the missionary.
4. Murray, David. Japan, "Story of the Nation" series, or
5. Longford, J. H. The Story of Old Japan, and The Evolution of New Japan, or
6. Brinkley, F. A History of the Japanese People.

Any of these volumes will provide the necessary historical background. Murray's volume is the shortest and Brinkley's the longest of the three.

7. Bacon, Alice M. Japanese Girls and Women, or
8. Burton, Margaret. Education of Women in Japan.
9. Knox, G. W. Japanese Life in Town and Country.
10. Redesdale, Lord (Mitford, A. B. F.). Tales of Old Japan.
11. Little, Frances (Macauley, Mrs. F. C.). The Lady of the Decoration.

Volumes which will shed much light on Japanese life and customs, both past and present. Were one called on to make a selection it would be made in favor of Mitford's Tales of Old Japan.

12. Gulick, S. L. The American Japanese Problem, or
13. Kawakami, K. K. Asia at the Door and Japanese-American Relations.

Will be an introduction to the present problems waiting to be solved between Japan and our country.

14. Griffis, W. E. Biographies of Guido F. Verbeek, S. R. Brown, James C. Hepburn, and Townsend Harris.
15. Hardy, A. The Life and Letters of Joseph Hardy Neesima, or
16. Davis, J. D. Joseph Hardy Neesima.
17. Uchimura, Kanzo. How I Became a Christian.
18. Gordon, M. L. An American Missionary in Japan.

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19. De Forest, C. B. The Evolution of a Missionary (J. H. De Forest).
20. Armstrong, R. C. Just Before the Dawn.
21. Dening, W. The Life of Toyotomi Hideyoshi.
22. Uchimura, Kanzo. Representative Men of Japan.

A short list of biographies, missionary and general, suggestive of a type of reading of great value to the missionary candidate, as well as the missionary himself.

23. Chamberlain, B. H. Things Japanese.
24. Clement, E. W. A Handbook of Modern Japan.

In each case secure the latest edition. Both are important as reference books on all that pertains to Japan, Things Japanese in particular being widely known and quoted.

25. Clement, E. W. Christianity in Modern Japan.

A volume to be read and used as a book of reference on the history of missions in Japan.

26. Article "Japan." Encyclopædia Britannica, 11th Edit., is an important contribution, produced for the most part by Capt. F. Brinkley, the late editor of *The Japan Mail*.

27. Harada, T. The Faith of Japan.

28. Knox, G. W. The Development of Religion in Japan.

Volumes suggested for those who would begin the serious study of Japanese religions before reaching the country. The word "serious" is used advisedly, as the study of Japanese religion is no child's play—it is the study of a life-time and makes large demands on the student.

II. FOR MISSIONARIES

The following list must be considered as supplementing the above, many volumes of which will be life-long friends of the missionary.

29. Terry, T. P. The Japanese Empire, or
30. Murray's Hand-Book of Japan. By B. H. Chamberlain and W. B. Mason, or
31. Imperial Japanese Government Railway's Official Guide-Book to Eastern Asia, Vols. II. and III.

At least one of these guide-books should be in the hands of every foreign resident in Japan.

32. The Christian Movement in Japan.
33. The Japan Year-Book.

Two annual publications of great value for those who would have the latest information. Of the two the Christian Movement will be of greater direct benefit to the missionary.

34. Okuma, Count (edit.). Fifty Years of New Japan. Two vols.

A veritable encyclopædia, though not arranged alphabetically.

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35. Aston, W. G. Japanese Literature.
Generally recognized as an authoritative volume.
36. Gulick, S. L. Evolution of the Japanese.
Indispensable to an understanding of the Japanese character.
37. Reinsch, P. S. Intellectual and Political Currents in the Far East.
38. Porter, R. P. The Full Recognition of Japan.
39. Nitobe, I. Bushido.
40. Hearn, Lafcadio. Japan: an Interpretation; Kokoro, etc.
The last two volumes are interpretations of Japan and Japanese life which in the opinion of many need correction from other sources. They are suggested because they have been so widely read and quoted and because the missionary should understand this view-point.
41. Kikuchi, Baron D. Japanese Education.
42. Lombard, F. A. Pre-Meiji Education in Japan.
43. Gubbins, J. H. The Civil Code of Japan.
44. Hozumi, N. Ancestor Worship and Japanese Law.
45. Iyenaga, T. Constitutional Development of Japan.
Special studies in phases of Japanese development which a missionary can ill afford to neglect.
46. Dillon, E. Arts of Japan.
47. Huish, M. B. Japan and Its Art.
48. Reni, J. J. Japan, and a more specialized volume, The Industries of Japan.
The first volume is a small hand-book; the volumes by Reni were written some years ago, but are still of value.
49. Ritter, H. History of Protestant Missions.
50. Cary, Otis. History of Christianity in Japan, Two vols.
51. Report of the Tokyo Missionary Conference, 1900.
Authoritative volumes on the history of missions in Japan. Cary's first volume is devoted to the history of the Roman Catholic mission of the sixteenth and seventeenth centuries.
52. Hildreth, Richard. Japan as it Was and Is (edit. by E. W. Clement).
53. Kaempfer, E. History of Japan. An old work republished.
54. Griffis, W. E. The Mikado's Empire. Two vols.
Criticized harshly by some, but cannot be discarded.
55. Murdock, James. History of Japan. Two vols. published, the third yet to appear.

Volumes suggested for a more detailed study of Japanese history than would be possible with the books suggested for candidates—Nos. 4, 5, and 6 in this bibliography. The work of Murdock especially is proving to be the most thoroughgoing history that has appeared in a foreign tongue.

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56. Lloyd, Arthur. The Creed of Half Japan; also other vols., Shinran and His Work, Wheat Among the Tares, etc., and his article in Asiatic Society Transactions on the Development of Japanese Buddhism.
57. Suzuki, T. D. Outlines of Mahayana Buddhism, and Rise of Faith.
58. Anezaki and Wainright. Aspects of Japan.
59. Griffis, W. E. The Religions of Japan.
60. Aston, W. G. Shinto, The Way of the Gods, and a small volume named Shinto.

The above on the religions of Japan to be supplemented by various articles in the Transactions of the Asiatic Society of Japan and in Hasting's Encyclopædia of Religion and Ethics.

61. Davids, T. W. Rhys. Buddhism (S. P. C. K. Manual), and Buddhism: Its History and Literature (American Lectures).
62. Hackmann, H. Buddhism as a Religion.
63. Beal, S. Buddhism in China, and Catena of Buddhist Scriptures from the Chinese.
64. Douglas, R. K. Confucianism and Taoism.
65. de Groot, J. J. M. The Religion of the Chinese.

The volumes in this group are but a suggestion of many for furnishing background for the study of Japanese religions.

In addition to all of the above mention should be made of the *Japan Evangelist*, an interdenominational monthly journal devoted to the interests of missionary work in Japan.

PUBLICATIONS OF THE BOARD OF MISSIONARY PREPARATION

The Second Annual Report (1912)

Containing the reports on "Fundamental Qualifications for Missionary Work" and on the "Facilities for Training Missionary Candidates."

Paper, price 25 cents, postpaid.

The Third Annual Report (1913)

Rich in suggestions concerning the special training which evangelistic, educational, medical, and women missionaries should seek. It also contains a report on the use of the missionary furlough and a list of the institutions which offer special courses for candidates along these lines and suggests valuable courses of reading.

Paper, price 25 cents, postpaid.

The Fourth Annual Report (1914)

Containing reports on preparation for different fields, such as China, Japan, India, Latin-America, the Near East and Pagan Africa. It also includes full reports of the two important Conferences on Preparation of Ordained Missionaries and Administrative Problems.

Paper, price 50 cents, postpaid.

The Fifth Annual Report (1915)

Containing reports of two important Conferences on Preparation of Women for Foreign Service and Preparation of Medical Missionaries, besides other reports.

Paper, price 25 cents, postpaid.

CONFERENCE REPORTS.

Report of the Conference on the Preparation of Ordained Missionaries, held December, 1914, in New York. Paper covered, price 10 cents.

Report of the Conference on the Preparation of Women for Foreign Service, held December, 1915, in New York. Paper covered, price 10 cents.

Report of the Conference on the Preparation of Medical Missionaries, held April, 1916, in New York. Paper covered, price 10 cents.

REPRINTS OF SPECIAL REPORTS.

How Shall the Missionary Spend His Furlough? Price 5 cents.

The Preparation of Ordained Missionaries. Price 10 cents.

The Preparation of Educational Missionaries. Price 10 cents.

The Preparation of Medical Missionaries. Price 10 cents.

The Preparation of Women for Foreign Service. Price 10 cents.

The Preparation of Missionaries Appointed to China. Price 10 cents.

The Preparation of Missionaries Appointed to India. Price 10 cents.

The Preparation of Missionaries Appointed to Japan. Price 10 cents.

The Preparation of Missionaries Appointed to the Near East. Price 10 cents.

The Preparation of Missionaries Appointed to Latin-America. Price 10 cents.

The Preparation of Missionaries Appointed to Pagan Africa. Price 10 cents.

